THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 18, Vol. XXI. Saturday, April 30, 1859. Price One Penny.

A FULNESS OF JOY.

BY ELDER CHARLES W. PENROSE.

Man is a compound being. Two natures are united in him—one born in the heavens and created after a celestial pattern, the other formed from the earth and made according to a terrestrial order. The elements of both are eternal. But the soul, spirit, or mind, being created according to celestial principles, is constituted to exist eternally, while the body, being formed according to terrestrial laws, is organized to endure only for a certain time.

"That which is governed by law is also preserved by law." Therefore, if the spirit submits to the law of its organization, it will never die, for the "law" will "preserve" it; and if the body also submits to the law by which it was created, it will exist for the appointed time.

The natural tendency of the spirit is to eternally progress; but if it does not fulfil the law of any order of being, it must retrograde; and if it continues to retrograde, dissolution must be the consequence, for the law will not then "preserve" it.

The spirit and the body being brought into contact, each will be influenced by the other. If the influence of the body predominates, the spirit descends and is degraded; but if the influence of the spirit predominates, then the body is assimilated to the nature and constitution of the spirit, and is thus prepared for a higher law, even a celestial. Should the body, after it has answered the end of its creation under the lesser law, be then organized according to the order of the greater, the spirit and the body would then be fitting companions: together they could climb the ladder of exaltation, travel the highway of intelligence, and in the flowery meads of celestial pleasure bask in the joyous rays of the glory of God.

All men desire happiness, and all are seeking to obtain it. Many pursue it like a boy running after his shadow, and never grasp it. Some seek it in trying to gratify the desires of the body, and others in endeavouring to satisfy the cravings of the soul. But discontent holds almost universal sway; its dominions are widespread, and traces of its sovereignty are seen everywhere. More pleasure seems to exist in the prospect than in the possession of things which are earnestly desired. The miser covets a certain quantity of gold: he obtains it, but he is not satisfied. The ambitious man gains a crown, but it seems a bauble. In the race of life, the chaplet at the goal of our own creation looks green and beautiful: we strive and run, and grasp the prize, and lo! its leaves seem withered, and its whole substance worthless.

In the attainment of the object of our highest earthly aspirations there seems a void unfilled—a something still wanting,

Why is it so? Are there not in this wide world objects of sufficient magnitude for human minds to grasp? Are there not beauties enough to charm the senses, music enough to thrill the soul, scope enough for the imagination, and height for towering thoughts? No. The birthplace of the soul is the dwelling-place of Gods. Infinitude alone can satisfy its cravings; eternity is its true sphere, and immortality its true affinity. Clogged by this earthly clay, the wheels of the spirit move heavily: confined in this narrow tenement, it is restless and disquieted: chained to a lower sphere, it soars towards its own abode. But the veil which hides the eternal past hangs in such thick folds that the spirit knows not the cause of its disquietude. Here everything decays. Things which we fancy would content us fade away; kindred souls are separated, loving ties are snapped asunder, and the mutability of all things that we see is a whispered warning that we, too, must depart; and to most that departure is "a leap in the dark." Enduring happiness is not in earthly things; for when they reach the perfection of their sphere, the beginning of their end commences.

Why, then, should earth be the dwelling-place of spirits born in heaven? Why should the heavenly be incorporated with the earthly? Is it because God takes pleasure in the misery of his creatures? or have their spirits sinned, so that they are now in the hands of justice for punishment? Let us listen to the word of the Lord through the Prophet Joseph:—"Spirit and element inseparably connected receiveth a fulness of joy; and when separated, man cannot receive a fulness of joy." (Doc. & Cov., page 246.) Here, then, is the secret revealed. God designs that man shall receive "a fulness of joy," and this is only to be obtained by an eternal union of the earthly and the heavenly—by the inseparable connection of the spirit and the body.

God, a spirit dwelling in a perfected tabernacle of flesh and bones quickened by an incorruptible circulating fluid, enjoys a fulness of happiness. His desires being in accordance with the eternal laws of his existence, he possesses the power to gratify them. One of these desires is the happiness of his children. He, the Great Father of spirits, has prepared a plan, which, if his sons and daughters carry it out, will make them like Him—like Him in the essential properties of being—like Him in the enjoyment of eternal powers and a fulness of happiness.

When he, "before the foundations of the earth were laid," explained to them his designs, "all the sons of God shouted for joy." When they gazed upon his glory, thought upon his perfections, reflected upon his almighty powers, and the brilliant prospect of becoming like Him rose in all its grandeur before them, hope, love, and gratitude alike inspired them, and they sang together a song of praise and joy. Glad were they to be bound to an earthly tabernacle, that they might bring it to their own nature and exalt it with them in eternal spheres of never-ending pleasures. Willing were they to taste of sorrow, to experience pain, and to mix with evil, that they might properly understand them and be able rightly to prize their opposites.

But the promises made were based upon conditions. Perfect obedience to the laws of God was required of all. They were to be tried; for none but the worthy were to obtain the blessings. So the heaven-born spirits have been peopling the earth that was created for them. The "remembrance of former things" departed when the portals of the flesh closed upon them, and between them and the future a thick cloud has been placed, that they might be left to the trials of the present. We are all acquainted with these trials more or less, and nearly every person thinks his troubles greater than his neighbours, while the truth is, that what would be a severe trial to one would to another be perhaps no trial at all; and God, knowing the peculiar disposition of each, suffers them to be tried in the point where they are most vulnerable.

Some have already passed through their trials, and, having been found worthy, have entered into their glory. Having overcome the temptations presented to them through the medium of the flesh and brought their tabernacles into subjection to a celestial law, their spirits and their bodies are now inseparably connected, and they have entered into a fulness of joy; and even while they dwelt in this low estate, through their faithfulness in keeping the laws of God, they obtained, by the light of the Holy

Ghost, brief glimpses of their former position and a glimmering of their future glory.

Foremost among these bright examples was the firstborn, Jesus the Christ, "who knew no sin, neither was guile found in his mouth." He was foremost in righteousness; therefore is he first in glory. His earthly body saw no corruption, but, being subdued unto righteousness, was prepared, without dissolution, to enter with the spirit through the celestial gate into the society of perfected intelligencies.

"He left us an example that we should follow in his steps," so that where he is we may be also. Around him as the centre will gather a brilliant circle of the noblest spirits who have honoured their probation and have "overcome all things."

Let all who are seeking for happiness strive to obtain it in the appointed way. Any other course is inconsistent. The Creator of men must know better than they what will conduce to their happiness. They have sought for it in vain in their own way, and they have the testimony of those who have found it in the pathway of obedience. There is a present joy in conquering desires after evil and in surmounting the trials of this lower sphere, which none can realize but those who feel them; and there is a future happiness when the day of trial is past, and the spirit, purified through suffering, shall pass into the place of rest to mingle with its own class and prepare for the resurrection morn. But the fulness of joy will not be experienced until the spirit and the body are married for eternity, when "they are no more twain, but one." Then shall the man of God, in the endearing associations of a celestial family organization, where death cannot come, nor disease present itself, surrounded by beings all animated by similar impulses and emotions, possessing the power of enjoying all that can give real pleasure in the universe, with all the functions of his united existence refined and under his complete dominion, with opportunities for the exercise of his ever-active intelligence and no barrier to the free scope of his ever-soaring mind, after experiencing the opposites of all these privileges, be able fully to appreciate them and to render a proper tribute of gratitude to the Author of his happiness.

A fulness of joy can be obtained by all who manifest their worthiness to receive it. The way is open, and a free invitation is given to all to walk in it. There is but *one* way, and God has revealed it in great plainness. Man could not discover it, but the Lord has made it known, and his servants are traversing "the wide world o'er" to show it unto all who desire to tread the narrow path. All who wish to do so must forsake their own ways by repentance, obtain pardon for their sins through baptism; then, by the laying on of hands, God will give them his Spirit for a light to their feet, and the holy Priesthood will be their guides to point out each successive stage of their journey, until, having overcome every trial and temptation by the way, through implicit obedience to the directions given, they shall enter into the full delights of immortality.

Oh, why will the sons of men still walk in their own ways and seek in man-invented pleasures the happiness for which their souls are craving? The sweetness of their pleasure turns into bitterness on their lips, and the fair-looking joys of earthly origin prove, on a near approach, to be naught but surface rottenness. The signet of death is impressed upon all that they behold; and, having no eyes but for the things of time, their happiness is as fleeting as the objects which cause it.

Lasting joys are in eternal causes. Those who are living for eternity, who make it the object of this life to render themselves worthy of an endless exaltation in the next, and who are bringing themselves into a condition for the full enjoyment of all the pleasures to be obtained therein, can receive in this present life, according to their degrees of fitness, glowing beams from that full sun of joy which shall fill them and envelop them when they shall emerge from the shadows of time.

Then, ye sons and daughters of God, live for eternity! Let all your acts have a bearing upon it; let the spirit born in the heavens rule the body made from the earth, which is given not for a master, but for a servant. Refine it and prepare it for a celestial sphere. "Obey celestial laws, and you will obtain a celestial glory." Trials may meet you and sorrows may come upon you; the deep gloom of death may enshroud you, and your tabernacle may be laid in the tomb: but the voice of the Redeemer shall call it forth. His Spirit shall quicken it, never again to be

dissolved, and, your immortal spirit being united to an immortal body, you shall receive a fulness of joy.

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is."

SCHOOLS.

Progression, mental culture, self-improvement, and the necessity of acquiring useful information are subjects of paramount importance to the Saints, and as such are receiving a share of attention from both Priesthood and Saints. A few ideas, therefore, plainly put together on the subject, may not be without their use.

It has been reiterated again and again that upon the rising generation the responsibility of bearing off the kingdom of God will rest when those who now stand in the front rank have finished their honoured labours in this probation and passed behind the vail. Every person believing in the great work of the latter days and possessing an atom of common intelligence cannot help realizing this. According to the common course of nature, the present generation must pass away and another take its place. Therefore, as the kingdom of God rises in importance and power, there is the greater necessity for the rising generation stepping ahead of the existing one in information of every kind.

Israel has got to be "the head, and not the tail." This can only be done by exalting themselves above all others through superior information, intelligence, and worth. To meet the growing demand for information, schools have been opened in many parts—some of them of long duration,—more especially Sunday Schools, in which the young can obtain the assistance of those more advanced in knowledge. But, as a general thing, there is a kind of a stereotyped stiffness about such schools that smacks more of Gentile custom than the progressive character of "Mormonism" demands. Take the more advanced classes of readers in such schools, and they are busily occupied fifty-two Sundays in the year reading the Old and New Testaments. Now, with all due reverence for these books and the sacred truths they contain, we might ask—Are there no other books that could with advantage be joined with them in that exercise? Whence did the great men who have made and are making the world tremble at their knowledge, by which they can expose the shallow theology of the age, gain the vast fund of information in doctrine and principle which they possess? Not from the Bible alone. True, they possessed the Spirit of Truth; but what God has seen fit to reveal through other channels he was not going to make known through that source. And the truths contained in the Bible were hidden from them, as well as from others, till God saw fit to restore the keys by which they might be unlocked. Those keys once restored, it became their duty to apply them, else they would have remained as ignorant as others. What holds good of them must necessarily hold good of the rising generation; and if they advance with the advancement of the kingdom, it must be by availing themselves of the knowledge and information given them as a noble heritage by their predecessors. If we want plain and pointed prophecies concerning the times we live in—if we want clear and lucid instructions on doctrine and principle—if we want keys to unlock what are called the "mysteries" of the Jewish Scriptures, to what books shall we refer? Certainly not to the voluminous and contradictory commentaries of uninspired men, but to the revelations which God has made known in the day we live in. Could there not be, then, with equal propriety, and with a far surer prospect of increasing theological knowledge, a Book of Mormon class or a Doctrine and Covenant class as well as a Bible class? There is no family but what should be supplied with a copy of each of those works; and they certainly ought to be in the hands of the young much more than they are. Some objections might be urged against this, such as dividing the lengthy sections of either book to suit class readers. But there is no teacher

of average abilities who could not easily overcome all the difficulties that might be urged.

Again: The minds of the young are tenacious and pliable. They can readily receive a bias for good or evil. The ideas implanted in the youthful soil are in after life difficult to be eradicated, no matter how erroneous they may be. This we all know by experience. And this the more imperatively demands of us to fill these young minds with correct ideas drawn from the best sources. Give the mind variety, and it is exercise to it; nay, more, it is invigorating rest to it. But employed it must be. Idle it cannot remain. Like a rich soil—if not cultivated and sown with useful seeds, weeds will arise to give future cultivators extra trouble. Employ, then, the minds of the young; give them something to learn and something to think about. There is a little work published by the Church, called the "Catechism." It can be found in many of the dwellings of the Saints, and in a great many of them put away on the book-shelf among volumes of *Stars* bound and unbound, instead of in the hands of the young at the proper season. This is not the purpose for which it was either written or published. It was for communicating to the young, in the most agreeable form, solid information, with satisfactory proofs for each item advanced accompanying it. Let this little book be introduced into the schools, and the children be made acquainted with it, and you will have little men and women of nine and ten years of age outstripping greybeards of fifty and sixty in point of information. And not only the young, but those further advanced in years, who have time and opportunity, can be benefitted by attending these places of instruction.

There is yet another kind of school to which attention might be drawn—namely, evening classes, or night schools. These are established in some places; but, like the Sunday schools, they are not so general as they might be. There is a lack of interest in too many instances evinced with regard to instruction in writing, accounts, &c. In the gradual development of "Mormonism," these are becoming *necessities*, and should be pursued with a steady and unflagging determination in all to become acquainted with them. In almost every branch of moderate size are to be found men competent to lead classes of this kind, who would willingly give their time and acquirements to the Saints for the purpose of instructing them; and in many instances Travelling Elders would be found willing to assist in the same, when they could find time from their other duties. Such individuals should be sustained by the confidence that their efforts are appreciated and that the Saints rejoice in the privilege of improving themselves in these and other useful acquirements.

The writer of this has been called to visit places for the purpose of giving instruction in penmanship, &c., and has considered himself more than amply repaid in some instances by the eagerness manifested on the part of the Saints to improve their opportunities, while in other cases they have not seemed to realize the vast importance of the "day of small things." We are called upon to progress, to strike out into unbeaten paths, and lead the van in all that is great, good, and noble. Let us prepare ourselves for the high position we aspire to, and ever be found improving our opportunities. Trifling though they may appear—insignificant though they may seem, they are the first rounds of the ladder whose top is hid with the essence of knowledge; and "knowledge is power."

S.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 268.)

[June, 1843.]

Sunday, 25th. At Pawpaw Grove it was ascertained that Judge Caton was on a visit to New York, whereupon Reynolds, Wilson, Walker, Southwick, Patrick, Dixon, Stephen Markham, and myself, with others, started about eight, a.m., and returned to the town of Dixon,

arriving about four, p.m., when I was again locked in a room and guarded through the night.

The water has fallen in the Mississippi more than a foot since last Sunday.

At ten, a.m., meeting at the Temple. Elder Lyman Wight preached on charity; and in the afternoon, Elder Maginn was preaching, when my brother Hyrum went to the stand and requested the brethren to meet him at the Masonic Hall in thirty minutes.

The brethren immediately went there in such numbers that one-fourth of them could not get into the room; so they adjourned to the green and formed a hollow square, when my brother Hyrum informed them that Elder William Clayton had arrived about two and told him that Joseph H. Reynolds, Sheriff of Jackson County, Missouri, and Harmon T. Wilson, of Carthage, had come upon me by surprise and arrested me, and related the occurrences, as far was known, up to my arrival in Dixon. He wanted a company to go up to my assistance and see that I had my rights. He called for volunteers, when upwards of 300 volunteered, from whom they selected such as were wanted.

Generals Law and C. C. Rich started the same evening, with a company of about 175 men on horseback. Previous to starting, Elder Wilford Woodruff went to the company and donated a barrel of rifle powder, when every man filled his horn or flask.

Wilson Law declared he would not go a step unless he could have money to bear his expenses, upon which Elder Brigham Young said the money should be forthcoming, although he did not know at the time where he could raise a dollar. In about thirty minutes he got on the track, and in the course of two hours he had borrowed $700, and put it in the hands of Hyrum Smith and Wilson Law, to defray the expenses of the expedition. About 75 on board the *Maid of Iowa*, with Captain Dan Jones, went up the Illinois river for Peoria, and to examine the steamboats, suspecting I might be a prisoner on board one of them, as they supposed me on the road to Ottawa.

Several of the Pottawatamie Indians called to see the Nauvoo House and Temple. They wanted to talk, but their interpreter could not speak much.

The writ of Habeas Corpus was returned, endorsed thereon, "Judge absent," when another writ of Habeas Corpus was issued at seven, a.m., by the Master in Chancery, and was worded, at Colonel Markham's request, "Returnable before the nearest tribunal in the Fifth Judicial District authorized to hear and determine writs of Habeas Corpus;" and the Sheriff of Lee County served it on them in a few minutes afterwards. I, my lawyers, Markham, Dixon, and other friends held a council and arranged to start before nine, a.m., to go before Judge Stephen A. Douglass, at Quincy, a distance of about 260 miles. I employed Mr. Lucien P. Sanger with the stage-coach to convey us on our journey towards Quincy.

After these arrangements were made, I sent Markham with a letter to General Wilson Law, directing him to meet me at Monmouth on Wednesday evening, with sufficient force to prevent my being kidnapped into Missouri, as I well knew that the whole country was swarming with men anxious to carry me there and kill me, without any shadow of law or justice, although they well knew that I had not committed any crime worthy of death or bonds.

Monday, 26th. It was reported that there were State writs in Nauvoo to take Lyman Wight, P. P. Pratt, and Alexander McRae to Missouri, who armed themselves to prevent being kidnapped.

I copy the following from the *Chicago Democrat*:—

"Dear Sir,—Our little town has been in an usual state of excitement for the few days past, originating from the arrest of General Joseph Smith, which took place at the Inlet Grove, while he was on a visit with his family to a sister who resides there. He was arrested on Friday last by an officer from Hancock County, and delivered over to the Sheriff of Jackson County, Missouri, in compliance with the orders of the Governor.

The officers who took him brought him into town in the evening and confined him closely to his room, refusing admission not only to the citizens whose curiosity had drawn them to the spot, but to counsel whom he had requested to have employed.

The citizens, conceiving it a violation of right that a man should be deprived of that advice and assistance which is accorded to the most degraded and guilty offender in all civilised countries under such circumstances, expressed themselves in such strong and

indignant terms, that the officers finally permitted counsel to have access to him.

He applied for the benefit of the Habeas Corpus; and while the lawyers were busy drawing up the necessary papers, the officers frequently asserted that they would not wait, but would leave for the Mississippi at all hazards.

They were, however, induced, by the *force of argument*, to desist from their intention and wait until morning, when the Habeas Corpus was served. After which, they stated their determination to go to Rock Island, and by steam-boat from thence to Galena, before Judge Brown. General Smith justly felt fearful that once on a steamboat, he should hardly reach Galena. The distance from this place to Rock Island is the same as from here to Galena.

General Smith, finding this their determination, commenced suit against the Sheriff of Missouri for trespass, and held him to bail, which he was unable to procure, which circumstance lowered his tune a little; and thus finally, to-day, has left for Quincy in search of Judge Young.

The severe treatment of the General, together with his pleasing deportment and equanimity under all his trials, has made him many friends and created almost universal sympathy. Persecution or oppression always helps the cause of the persecuted and oppressed, whether their cause is right or wrong.

In haste, yours,

G."

From Dixon we travelled about forty miles, and stayed for the night at a farm house. Markham rode to Genesseo with my letter, and stayed all night.

Tuesday, 27th. I started with the company, and took dinner at Genesseo. At about two, p.m., we resumed our journey. While crossing Fox River, I requested Reynolds to give me the privilege of riding on horseback, which he refused; but, by the intercession of Sheriff Campbell and Mr. Cyrus Walker, Walker took my seat in the stage-coach, and I his in the buggy with Mr. Montgomery, son-in-law and law student of Cyrus Walker. In about two miles we met Peter W. Conover and William L. Cutler, and shook hands with both of them at the same time, and could not refrain from tears at seeing the first of my friends come to meet me, and then said to Mr. Montgomery, "I am not going to Missouri this time. These are my boys."

I next enquired how many were with them; and was answered, There were ten started, but they had sent one with my letter to Wilson Law, and two to Monmouth.

While we were talking, Markham, with Captain Thomas Grover, and the other five brethren, rode up. At the same time, the company who started with me from Dixon rode up. I then said to Reynolds, "Now, Reynolds, I can have the privilege of riding old Joe Duncan," and mounted my favourite horse; and the entire company then rode towards a farm house, where we made a halt.

Reynolds and Wilson, who trembled much, then rode up to Conover, who was an old acquaintance of Wilson's; when Conover asked Wilson, "What is the matter with you? Have you got the ague." Wilson replied, "No."

Reynolds asked, "Is Jem Flack in the crowd?" and was answered, "He is not now, but you will see him to-morrow about this time." "Then," said Reynolds, "I am a dead man; for I know him of old." Conover told him not to be frightened, for he would not be hurt.

Reynolds stood trembling like an aspen-leaf, when Markham walked up to him and shook hands with him. Reynolds said, "Do I meet you as a friend? I expected to be a dead man when I met you again." Markham replied, "We are friends, except in law: THAT *must have its course.*"

The company moved on to Andover, where the Sheriff of Lee County requested lodgings for the night for all the company. I was put up into a room and locked up with Captain Grover. It was reported to me that some of the brethren had been drinking whisky that day in violation of the Word of Wisdom.

I called the brethren in and investigated the case, and was satisfied that no evil had been done, and gave them a couple of dollars, with directions to replenish the bottle to stimulate them in the fatigues of their sleepless journey.

Peter W. Conover gave me the following relation of the travels of the brethren from Nauvoo to the place where I met them:—

"I started with General Wilson Law, William Law, and about 175 men, on Sunday, the 25th of June, at eight, p.m., in the direction of Peoria: travelled part of the night. About one o'clock next morning General C. C. Rich took 35 of the company and continued towards Peoria. The two

Laws, with their company, started up the river road in the direction of Monmouth. We travelled till daylight on Monday morning, crossed Honey Creek, eat a cold breakfast, and fed the horses; then continued on till noon, when a consultation was held, and ten of the best mounted men—viz., Thomas Grover, Peter W. Conover, Zebedee Coltrin, Graham Coltrin, Philemon C. Merrill, Philander Colton, Henry Hoyt, William L. Cutler, Daniel F. Cahoon, and John L. Butler were selected to take the nearest road to Dixon, with instructions to continue until we found you.

We took the middle road between Oquaka and Monmouth, and continued on until Tuesday at two, a.m., when we rested for one hour, then passed through Hendersonville on to the prairie, about nine, a.m., at which time we met Colonel Stephen Markham with your letter of instructions to General Wilson Law. We read the letter. Philander Colton was sent with the despatch to Wilson Law. We then made a halt at Andover, where the inhabitants refused to sell us food.

Here we held a council, and sent Daniel Cahoon and Henry Hoyt back to Monmouth, with instructions to the brethren to wait there until they got further orders. We then travelled ten miles and obtained some corn at a farmhouse. One, p.m., left there and travelled on to the prairies until we met you."

Here Conover exchanged with me one of Allen's four-inch barrel six-shooter revolvers for the single shooter which Markham had slipped into my pocket at Dixon.

About eight, p.m., Reynolds, Wilson, and the landlord consulted about sending out to raise a company to take me by force, and ran with me to the mouth of Rock River on the Mississippi, as *there was a company of men ready to kidnap me over the river*. Markham overheard the conversation, and notified the Sheriff of Lee County, who immediately ordered a guard placed, so that no one might pass in or out of the house during the night.

Markham started at daybreak, and went about twenty miles, passing through Andover at eight, a.m.; and about nine he met Captain Thomas Grover and a company of ten men, to whom he delivered my message. Held a council and forwarded it on to General Law by Philander Colton. Markham turned back with the company.

My wife and children arrived in Nauvoo this evening, having burned off one arm of the carriage coming home.

Many strangers reported in the city: the watch doubled in the night.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 30, 1859.

THE PROPER AND THE IMPROPER.—In our editorial of last Number we considered the liability of the Saints to run into extremes and to put on an improper character. There we saw the ground-cause of such. Having left unpractical, gloomy, spiritless, after-death-like religions, and embraced a practical, joyous, uncramped, every-day religion, we saw how, from the two causes acting together, they were liable to run into extremes, and how easy it was for them to be unlike others, and at the same time unlike what they ought to be, and to appear clothed in an improper character. To prevent this running into extremes, to give clear views to the Saints of what their proper character is, and to prevail upon them to clothe themselves therewith is a "consummation" so "devoutly to be wished" that we shall occasionally direct our efforts to this end; and we desire our readers to follow us, endeavouring to avoid the extremes pointed out and strive to bring about the desired state of things. As the Elders and preachers doubtless influence the whole Church, and are first in order, let us commence with them, with the understanding that what is suitable to

the officers is in a degree also applicable to the members, while that which is true of the members is in a general sense true of the whole body.

Besides the general view taken in a former Number and referred to in this, there is a detail of facts which may be viewed, out of which the improper may grow, unless the proper is clearly understood and aimed at. With one of those facts we have now to deal; and it will be found in this, as in all other cases, that much of the improper will spring from the proper, when it is not understood and rightly directed; and that by being perverted or lowered the right is no longer right. The fact in question is embodied in the following view, and the difference between the proper and the improper marked.

God has always seen fit to choose unto himself a people composed of hardy, honest, self-reliant, unsophisticated, working men. Without dwelling upon the deep meaning and profound wisdom of this Divine order, it is a fact that nearly all His people, as well as most of the great and good of the earth, have sprung from the working classes. Such have been the ways of the Lord, and the Saints are themselves fresh examples of his unchangeable dealings with mankind. It would seem that the kingdom of God may not inaptly be termed the working man's kingdom, and the religion of Christ the working man's religion; and a proper working man seems best adapted to the service of Heaven. It is evident, from many of his doings and sayings, that Jesus thought thus; and on several occasions his views were very strongly marked. Instance his sermon on the mount and the circumstance of the rich young man who desired to follow him, but turned sorrowfully away. He could not stand side-by-side with the hardy fishermen, either in his willingness or power to do and endure. The course and callings of both the Father and Son show that the proper working man is the proper servant and disciple of Christ, whether to build up a church or to found his mighty kingdom of the last days.

That such have been the dealings of God—that he has chosen such men to be his ambassadors and friends, with whom he has communed and revealed his mind and purposes, and that the working man is the proper type of his kingdom, the Saints and Elders clearly understand and are living evidences thereof. But if they merely realize the fact without considering the reasons, and especially if they should mistake the *kind* of working man that stands as that type, they are very liable to take upon themselves an improper character. The Patriarchs, Prophets, Apostles, and even Jesus, all were of the working classes, and they represented at once the proper working man and the subjects and heads of the kingdom of heaven. But there are kinds of working men that no more resemble the type of character of these worthies than do the bishops and clergy and ministers generally of popular churches, or than do those useless members of society so often found among kings, princes, dukes, and the aristocratic train in general. If the fact, then, be merely understood, that the kingdom of Christ is a working man's, and that the working man's type is the "Mormon" type, without understanding the *kind* of working man's character to be the proper one, they are liable to take the wrong kind and give an improper character as the "Mormon" one.

Now, our Elders must endeavour to understand their proper character and the proper character of this work. As we understand the matter, the Saints properly represent all that is practical, useful, bold, massive, expansive, conquering, progressive, and fruitful,—all that is intelligent, moral, religious, and knowledge-grasping,—all that is elevated, noble, virtuous, benevolent, and truly refined, with all other qualities of a kindred nature. We also consider the proper "Mormon" character as masterliness personified, and that our Elders should be masters in theology, morals, government,

public discourse, and true eloquence, lovers and supporters of the arts, sciences, and literature, and strugglers after a higher civilization than even modern times have reached. We do not mean to say that every member of our community, or even any one of them will represent and be all that we have enumerated, with every quality or thing of a kindred nature. But the community as a whole does, and the proper "Mormon" character embraces it all. Nor do we think it reasonable to expect the Saints to show their proper character in the present comparative infancy of the Church in that perfection in which they will show it in another quarter-of-a-century; nor do we imagine that Utah, in her growth in arts, sciences, commerce, cities, machinery, &c., anything like equals nations that have had the growth of ages; nor that the Saints, as members of the working class, are as far advanced in some respects as those who have possessed liberal education and the advantages of wealth and its accompanying opportunities. But the Elder that represents the proper character of this people both for himself and them will impulsively feel—"All that we have not yet reached, that belongs to the destiny and character of this people, *we will* reach; and if there are either individuals or nations in the advance of us, though they have the growth of ages, *we will* overtake them and leave them behind." Be it presumption or not, such a feeling seems to be the very instinct of a real "Mormon" nature. The world might hate, seek to crush, and affect to despise us; but the Elders, when representing their proper character, are men who will hold their ground and force admiration and respect from the world, in spite of hatred, &c. Such is the proper character of this people; and when our Elders represent things low, vulgar, ignorant, unprogressive, and, in short, show features of a different character to that which we have marked as the proper one, then they put on a character that is improper, and one which is eminently un-"Mormon."

UTAH CORRESPONDENCE.—In this Number will be found two interesting letters from the Valley—one from Elders John Kay and James Ferguson, and the other from Elder S. W. Richards. Much that is edifying and instructive may be gained by a perusal of these letters.

DEPARTURE.—On the 11th instant, the ship *William Tapscott* set sail for New York, with 725 Saints on board. May the blessing of Heaven accompany them on their journey Zionward; and may the Saints whom they have left behind in these lands be stimulated to increased exertions to swell the emigration list for another season, that they may then rise and follow them.

CORRESPONDENCE.

AMERICA.—DESERET.

Great Salt Lake City, U. T.,
February 11, 1859.

Elders Calkin and Williams.

Dear Brothers Asa and Thomas,—Your letter of November 13th came to hand; and in answering, "Jem" thought he would like to take a hand in it. We were glad to hear of the success of the work in the British Isles, and pray that it may continue. We do not forget the many happy days we spent together in old England, nor the many happy associations of new-made but sterling friends there.

Many and varied have been the scenes through which we have passed since our return home. The glittering of hostile boyonets, rumours of war, abandonment of homes, desolation of agriculture; then, in turn, the flag of truce, the sheathing of the sword, the return, and the seed-time and harvest have all combined to

form a spicy variety in the history of affairs in Utah.

The entry of the army into our settlements reflected great credit on General Johnston. It was orderly and quiet. The vagabonds—that class which invariably forms the appendage of an army *en route*, seemed to consider it the signal for riot and abuse. The gamblers organized and clipped their cards. The sutlers crowed and adorned their shelves. The federal officers spread their peacock feathers and threatened, while the skulking hypocrite uncased himself and showed his hollow heart. But they have so far only fooled themselves, and now, as a general thing, are taking observations to find out when the way will open for a safe and favourable exit. Even the Government officers want to leave—the Judiciary in particular.

The great farce of the winter was the U. S. Court for the Third Judicial District. You should see the Judge. He would be a fortune to any man to transport him for exhibition at Westminster Hall. He calls himself 30, but would pass for 19, save that he wears the marks of fifty years' debauch. He stands about five feet four inches in height, and weighs 109 lbs. avoirdupois. You can hardly see him on the bench, although his chair is elevated for that purpose. By way of introducing himself on to the bench, he borrows a cud of tobacco of the nearest vagabond to his stand; and, as he rolls it among his larboard grinders, orders Mr. Crier to open the Court. Slanderers say his shape was patterned from a cod-fish. The only business done during the three months' sitting of the Court was the trial of Ferguson. You will see by the *News* the course of the trial. "Jem" tried to have them let him alone, by offering to resign. Although all they wanted was to get him from the bar, they would neither accept his resignation nor disbar him without trial. They crowded him into trial, the Judge directing the prosecution, and finally learned that they had "caught a tartar." He bothered and perplexed them for two months, and at last was acquitted by the unanimous verdict of a mixed jury of "Mormons" and Gentiles. His acquittal was the signal for a jubilee, especially among the Gentiles, who had now turned in his favour and made ridicule of the Court. So does the Almighty use the rod of the wicked for their own castigation.

Your family is well and happy. Peace prevails. The President, his Council, and the Twelve are well. The boys are jolly as ever. All join in kind love to you and the brethren of our acquaintance.

The God of our fathers bless and preserve you, favour Israel, and for ever turn the wrath of the wicked to his own praise and glory!

Your brethren in Christ,

JOHN AND JAMES.

G. S. L. City, U. T.,
February 18, 1859.

Elder Tullidge.

Dear brother Edward,—I have determined once more to remind you that I am still a sojourner with you in this probation, if the mail will do me the kindness to carry to you the news: not that it is so very important, but it is possible that it may awaken a pleasing remembrance of the past; and almost anything that is pleasurable in this world is very desirable.

I might say to you that Utah is still in existence, for anything we have heard; and being a resident of that portion of this little world, I shall be as likely to write as much about her as any other place; for which I may possibly be excused, in view of her notoriety, if not of her popularity.

That she is notorious is certain. Upon the real cause of that notoriety, however, there are divers opinions. Though every one has a perfect right to his opinion, if it should happen to be based upon false premises the conclusions must necessarily be false, and might some day hence prove seriously inconvenient to those who cherished them.

Utah is a portion of country where the people of God dwell, and where their influence prevails more than in any other part of the earth. The law of God which is observed by them is so directly opposed to the laws and regulations of most other countries, that their development as a people is creating as much commotion in the land as did the children of Israel while dwelling in the land of Canaan and observing laws incompatible with those of the heathen nations around them.

The *Gospel* of the Son of God, which is the Gospel of a kingdom, has been preached in almost all countries, and it

has triumphed. Scarcely a wise man in the earth, who is in the least acquainted with that Gospel as taught by the Elders of Israel, will attempt to confute its principles and doctrines. They have yielded the point that the doctrines of "Mormonism" are incontrovertible. None but the ignorant and Heaven-daring attempt to oppose them. A world-wide victory is achieved—a victory so glorious that none but Prophets could have foretold it, or even hoped for it. God has accomplished it by his holy Priesthood. It has been done. But all is not yet done which hath been purposed. The *Kingdom* of God must be established. It is the Gospel of that kingdom which has been preached with such unparalleled success, and the triumph of the kingdom itself is as surely destined to prevail and be as universal as the proclamation of the former.

To engage in such a work now, as ever before, excites the animosity of the world; and the consequence is, notoriety immediately attaches to the people who have the moral courage to undertake it under the direction of Heaven. That is the work of this people—the people of Utah, and it certainly will be done. Here the great lesson of spiritual power and influence is being practically taught. Many are acquiring that power, and it circumscribes and comprehends all others.

It is a knowledge of that power which has caused Prophets to do as they have done, and even to defy the armies of aliens—to adopt such general policies as have paralyzed the efforts made by enemies to fasten the yoke of bondage upon the necks of freemen, and most effectually bring to naught their deep-laid schemes and evil devices. It is the only power that can overcome. It is from heaven and is above all, and by it all will be redeemed who are redeemed; for it is the power of God, whose kingdom is an everlasting kingdom.

The prevailing fear that "Mormons" will attempt to exert an influence in the earth is not without cause. They certainly will. It is their destiny. There are times when it is policy to lie low and watch with careful observation passing events which may have a bearing upon the work in progress. That policy is being observed, and it is very annoying to those who wish to overcome by force—to those who are unacquainted with the policy of warring without shedding blood. To conquer the world with such a policy would be worthy the mission of a Prophet and the character of a God. Such has thus far been Brigham's manner of warfare, and it has been marvellously successful: armies have quailed before it, and nations been made to fear. The art will still continue to be developed to an extent hitherto unknown to man.

The present quiet position of affairs in this Territory is a matter of wonder to the observer of late events. When opposition is left to feed itself, it thrives but poorly. Such is the experience of the enemies of this people—the army, the *Valley Tan*, a portion of the Judiciary, &c., &c. Peace reigns in Utah. A long and steady cold winter has proved a most effectual *quietus* to many an angry feeling, and the flame of passion, though not altogether extinguished, has been kept from raging beyond control.

Spring is now approaching, and many victims to disappointment are anxious to retire from the place and scenes which have failed to gratify their insatiable ambition for evil. They are heartily sick of Utah. Neither Brigham Young nor the people have gratified them with any opposition to the U.S. officers. There has been no possible pretext for a fuss, and no opportunity afforded by the "Mormons" for calling out the troops to enforce the laws,—simply because they have so long and faithfully observed them, that it is difficult to persuade them now to break them.

Another "Mormon" Legislature has actually held its session and transacted its business with accustomed harmony and good feeling, and acted upon much important matter.

Governor Cumming has, to a very liberal extent, acted in unison with the Assembly so far as to approve of most of their acts. His course has had the desired effect to conciliate feeling and restore that harmony of effort which is now so desirable even by the Administration, as well as those who seek the welfare of the Territory.

Other officers have taken a different course, and proved themselves enemies to the Government they were sent here to serve.

The return of warmer weather gives assurances of opening spring, and general arrangements are being made to resume

with unusual activity the varied business pursuits of life, agricultural, mechanical, &c., &c. The soil will be extensively cultivated,—partly from necessity, there being short crops last season, in consequence of the move, and partly from a desire to accumulate the necessaries of life, lest want and starvation should some day overtake the desert wanderers. We have, on one or two former occasions, experienced these rather more than was desirable, when there was no army here to feed; and we may now have occasion to double our diligence. We cannot afford to haul our bread from the States, nor from California; and no one has the least idea of raising it here for us. So to work we must go, at home as well as abroad, to build up the kingdom.

The opening of Pike's Peak gold mines will offer an inducement to many who live for that kind of glory; and no doubt some who have called themselves Saints will engage in the tempting enterprise, the region is so convenient from this point.

The days of trial are not altogether past. Some are tried by what has transpired, and others, no doubt, with what is to transpire.

The purification of a people gathered out from among this generation is certainly a very difficult and somewhat tedious process; but time and circumstances are sure to accomplish it.

Our Sunday meetings in the Tabernacle are answering their design and doing much good. Elders O. Pratt, John Taylor, G. Clements, and O. Hyde have been the principal preachers.

The mails throughout the Territory are again regularly transmitted, some of the routes being increased to semi-weekly service. The mails both from the States and California have been as regular as could be expected, with few detentions occurring worthy of note, though some portions of the winter in the mountains have been extremely cold, freezing to death both men and animals. Much snow has also fallen, and it is still coming, which gives us a hope of having plenty of water next summer for irrigation purposes.

The Deseret Alphabet, just published to the people in the *News*, is occupying considerable attention, and seems destined to work a most wonderful reform. Most of the people in the Territory will become familiar with it and bring it into use, while many abroad will be curious to test its merits. Some books would be published here at an early date in that alphabet, only for the want of paper, which is not in the Territory. The matter is already prepared.

The nature of our winter thus far has been such as to conduce to general health—a blessing to be appreciated by most of the people after the epidemic which prevailed so universally last fall.

Considerable attention has been paid to education this winter. Many flourishing schools have been in successful operation, and the various languages have been taught.

Business is very "tort" at present in this city with mercantile and other affairs, and money is scarce. Spring movements for the gold mines and elsewhere will no doubt cause it to revive and put more or less money afloat. The merchants contemplate doing a vast amount of business here another season, in which they are encouraged by the army, and all public civil officers as well, who expect to remain here. Pike's Peak, on the way, will not be entirely unnoticed by them.

On the entrance of the troops into this city last season, there was a very sudden change of business affairs, and its opposite will be realized before long. When that day comes, it will be a blessing to the interests of this community. The hand of the Lord is in it all, and he will redeem his people from all their adversaries.

Your brother faithfully,

S. W. RICHARDS.

ENGLAND.—MANCHESTER PASTORATE.

Manchester, March 29, 1859.

President Calkin.

Dear Brother,—In accordance with your request, I send you a report of the condition of my Pastorate, and will to the best of ability represent my field of labour as it now stands, beginning with Manchester Conference.

I can truly say that the Priesthood are one with me to carry out your instructions in all things, and that they labour diligently to keep things in order; and the Saints generally receive their instructions and carry them out in such a way

that leaves evidence of their faith and zeal. They are paying their Tithing honestly, and a great portion of them are taking hold of the subject of emigration with spirit, and are determined to be gathered to Zion in 1860. I have endeavoured, with the help of the brethren, to impress upon the minds of the Saints the necessity of using strict economy in all their domestic affairs, in order that they may lay up for their emigration; and the Saints are doing well in this respect, and are diligent in endeavouring to work out their salvation. A few have been cut off, and a few baptised, and about 60 are emigrating out of the Conference.

Liverpool Conference is in a better condition than it was at the beginning of the year. President James McGhie and brother Samuels, Travelling Elder, labour faithfully to carry out my counsels, and there is a decided improvement in that part of the Conference that was behind in their duties; and as the Saints come up to their duty, the Spirit of the Lord rests upon them, and they rejoice in "Mormonism" all the day long; and our figures in this Conference will show that we are going in for emigration next year.

Preston Conference, I can say, is doing well under the care of President Thomas Liez and brother James Bowman, Travelling Elder. As regards Tithing, they have paid in the most, according to their number, this quarter, and have saved seven times more towards their emigration this quarter than was saved during all last year. Although the Conference numbers but about 180, they have paid £76 4s. 8½d. Tithing, saved £20 15s. 9d. towards their emigration, reduced their book debt considerably, and have done more for the benefit of the poor than in any preceding quarter.

A great portion of the Saints in this Pastorate feel determined to emigrate in 1860. They are economizing their means to that end, and the Lord is greatly blessing them. The Spirit of God rests upon the Saints powerfully, and they endeavour to live their religion and to work for their own emigration; and we are in hopes, by the blessing of the Almighty, to make a clearance of most of the good Saints out of this Pastorate next emigration season.

May the Lord bless you and your Counsellors with much wisdom and power to accomplish the deliverance of many of the Saints from these lands, is the prayer of your brother in the Gospel covenant,

EDWARD OLIVER.

NEWCASTLE-ON-TYNE PASTORATE.

Newcastle-on-Tyne, March 29, 1859.

President Calkin.

Dear Brother,—I pen these lines to inform you as to the condition of things as they exist in this Pastorate at present. I have pleasure in stating that a few of the Saints are about to leave our midst for the "land of Joseph," to mingle with the noble sons and daughters of Deseret. The departure of this little company will have the effect of increasing the desire in the bosoms of those who are left behind to follow in their track.

The spirit which the Saints are now manifesting will soon tell a cheering tale in the redemption from these lands of many who have been waiting for their turn to emigrate.

A willingness to respond to every call which is made upon them is the prevailing feature manifested throughout this Pastorate by the Saints.

I have heard a little grumbling; but it was not of such a nature as to discourage any one. The Saints were sorry that they were compelled to do so little, on account of being unemployed for a considerable portion of their time.

The meetings in some places are better attended by strangers than formerly, and they manifest good feelings towards the principles of the Church. I can reasonably hope that the close of '59 will witness a few respectable additions to our numbers. The brethren who labour in connection with me are doing their best to advance the interests of the glorious cause in which we are engaged.

I have great pleasure in my labours among the Saints, and I trust that the blessing of God and his servants will continue to fill our hearts with gladness.

I can confidently state that one feeling predominates in the midst of this people —viz., May the choice blessings of heaven rest upon the Presidency of the European Mission.

With best wishes for your continued wellbeing, I remain yours truly,

THOMAS WALLACE.

LIST OF DEBTS

DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING MARCH 31, 1859.

CONFERENCE.	AGENT.	AMOUNT.
London	E. L. T. Harrison	£313 12 11½
Glasgow	John Hunter	165 7 6½
East Glamorganshire	David Rees	145 11 1
West Glamorganshire	Thomas Rees	121 5 0½
Bedfordshire	Edwin Scott	104 2 9½
Cheltenham	James Evans	101 9 8½
Herefordshire	Lewis Bowen	99 7 4½
Warwickshire	R. Aldridge	93 17 7½
Monmouthshire	Joseph Colledge	90 15 9½
Reading	George Reed	90 8 7½
Edinburgh	John McComie	78 4 11½
Belfast	Thomas Crawley	74 2 10½
Birmingham	W. G. Noble	56 16 9
Dublin	John K Grist	54 10 7½
Shropshire	Samuel Carter	48 8 0½
Norwich	W. Jefferies	48 1 4½
Staffordshire	John Clarke	48 0 8
South	Willet Harder	43 2 5½
Leicestershire	Aaron Nelson	41 3 2½
Newcastle-on-Tyne	Joseph Stanford	38 13 0½
Dundee	A. N. McFarlane	36 16 0
Lincolnshire	William Halls	36 13 11
Worcestershire	John Redington	36 10 0
Southampton	James Rogers	33 19 0
Hull	J. Jackson	30 0 6
Derbyshire	Charles R. Jones	29 11 3
Land's-End	John H. Kelson	28 3 6
Carlisle	H. W. Barnett	27 17 1½
Late Herefordshire	John Preece	24 17 9
Dorsetshire	Charles Astle	23 13 4
Carried forward		£2,165 4 10½

CONFERENCE.	AGENT.	AMOUNT.
Brought forward		£2,165 4 10½
Llanelly	John Griffiths	23 5 3
Channel Islands	Mark Barnes	19 17 4
Durham	R. R. Hodson	15 13 3½
Cardiff	E. D. Miles	9 6 2½
Denbighshire	Hugh Evans	8 8 0½
Flintshire	Edwin Price	7 2 0½
Preston	M. H. Forscutt	5 5 4
Pembrokeshire	E. Burgoyne	4 12 11½
BRANCH.		
Derry	Hugh Sheppard	6 15 7
MISSION.		
Australian	Thomas Ford	307 8 11½
Swiss and Italian	Jabez Woodard	279 19 5½
Cape of Good Hope	Richard Provis	83 14 1½
Sandwich Islands	P. B. Lewis	78 12 5½
Bombay		21 3 3½
East India	J. P. Meik	13 13 8½
Malta		5 7 2
F. Merryweather		1 1 0
Isaac Whiteley		1 0 4
J. W. McLellan		0 17 9
Frederick Mackay		0 5 3
(Errors excepted.)		£3,058 14 4½

PASSING EVENTS.

GENERAL.—On the 13th April, 21 shocks of earthquake were felt at Sienna, Leghorn. Fearful distress has been caused in the colony of Adelaide by a series of bush fires. In some localities the settlers seem completely bewildered by the sudden ruin which has overtaken them. In Smyrna the agitation against the Jews continues. Volunteers continue to flock to Genoa, in scores and hundreds, from all parts of Italy, even from Rome, where a passport to Piedmont is equivalent to a sentence of perpetual exile. The entire number of volunteers in Turin is estimated at 20,000. The last returns from Lucknow show that 948 forts have been entirely destroyed, or are under process of demolition, and that 389 cannon and 1,055,889 arms of all sorts have been collected: about 6,000 sepoys have surrendered in Oude under the terms of her Majesty's proclamation.

VARIETIES.

PITTING OF SMALL-POX.—"A friend, who has been a sufferer from the disease of small-pox, informs us that if, when the pustules begin to appear, they are anointed with sweet-oil and lime-water, as these are generally prepared for application to burns or water-scalds, it will operate to prevent or allay all irritation, and hinder the discolouration of the cuticle and the pitting which are so often the accompaniment of this fearful disorder."—*American Paper.*

GARDENING MEMORANDA.—With such plants as geraniums, fuschias, myrtles, and others of similar habit, it is advisable to pinch out the points of growing shoots, when they have formed two or three joints length, in order to render them bushy. Cactuses require a sunny position and plenty of water. Ranunculuses should be taken up when the leaves fade, and the roots should be dried gradually. Carnations may be guarded from the